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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee" (ZECH. 2: 11).

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THE MILLENNIAL STAR.

VIII.

IN anticipation of the condition the possible conflict with the United States government would entail, steps had been taken by Elder Orson Pratt to safeguard the interests of the European mission before he left England, as shown in the following extracts from the *Star* of March 13th, 1858, issued by Elder Asa Calkin:

ADDRESS.—Beloved Saints,—It seemed good to Elders Pratt and Benson, just prior to their departure for Zion, to appoint and set me apart to succeed Elder Samuel W. Richards in the presidency of the Church in the British Isles and adjacent countries; and when I take into the account the departure (with one or two exceptions) of all of the elders from Zion, who have so faithfully and diligently laboured among you, and imparted to you personally, by the aid of the Holy Spirit, those instructions which you from time to time required, I realize most thoroughly the magnitude and importance of the trust committed to my charge, * * * I feel keenly sensible that nothing short of the divine influence of the Holy Spirit—the wisdom of God—the inspirations of the Almighty—can qualify me for this great undertaking.

In addition to the other vast and important duties of the presidency of the Church in these lands, the editorial department of the *Star* also devolves upon me; and here it may not be amiss to remark that, perhaps, at no period since the *Star* sprang into existence and began to show its glorious light upon the pathway of the weary pilgrims of earth, who are wandering in darkness, error, and superstition, until the present time, has any man been called to the editorial chair under such peculiar and trying circumstances as myself.

The interruption and almost total stoppage of mail communications from Utah, the consequent loss of the *Deseret News*, except at very large intervals, the absence of the *Mormon Luminary and Standard*, which have all been for the present suspended, will leave the *Star* entirely de-

pendent upon its own resources—no reflection from other luminous bodies—no external objects from which to glean even an occasional ray of light—and, except the *Deseret News*, at present the only organ of the Church. Thousands are looking to its columns for spiritual food—for meat to strengthen and nourish them in their weary pilgrimage through the journey of life.

In this number it is announced that Elder Calkin appointed J. D. Ross and William Budge to be his counselors.

These brethren entered upon their responsible task with a fine spirit and great energy. The first editoral was entitled "Efficiency," and it was the keynote of this administration, which lasted until May 16th, 1860, when he issued the following valedictory, which we print in full as showing how capably the mission and *Star* had been conducted, though so modestly stated:

VALEDICTORY.—The period has arrived in the course of events when the connection between the saints of this mission and myself has reached its close.

In the providence of Him who is the Supreme Author of the work, has come another of those administrative changes which have periodically occurred in the history of the European mission.

The circumstances of the time when the presidency of the mission and the editorship of the *Star* were committed to my charge are well known. The American missionaries had been called home, in consequence of the "Utah difficulties," and they had departed for Zion; the leading native elders and the foremost saints of earlier times had emigrated, emigration itself was suspended, and a day of missionary success was not reigning. To this may also be added the fact that all the old contributors to the *Star* and the poets who had sung their millennial songs in other days had been included among those emigrated.

Under these circumstances the presidency of the mission fell upon me, the presiding and leading positions thereof devolved upon the native elders, and to the native priesthood and saints the work in these lands was committed, while new literary instruments had to be shaped and new names found to adorn the *Star*.

In reference to my fellow-laborers in the ministry and the priesthood generally in these lands, it is abundantly due to them to say that they have indeed vigorously strengthened my hands in sustaining the mission and keeping alive the faith and good spirit in its members. At no time were the priesthood in these lands, as a whole, more diligent, more untiring, more disinterested, and more faithful in sustaining the best interests of the cause than they have been during the last two years; and the same is also true of the saints generally. This fact none can justly question, for their fruits abundantly prove it.

Touching the performance of my duties in the capacity of president of this mission and editor of the *Millennial Star*, I shall not speak, but shall leave it to the decision of him whom God has set to decide.

I have now to announce to the priesthood and saints composing the European mission, that I am released to return to Zion with this season's emigration, and that I am instructed to transfer the presidency of the mission to Elders N. V. Jones and Jacob Gates.

May the Lord bless these brethren who have been appointed to the presidency of this mission! May He endow them with much power, and crown their labors with abundant success! And may the *Star*, under the direction of its new editor, increase in divine light and show more richly the treasures of divine wisdom!

In closing my presidential and editorial labors, I desire to bid a becoming farewell to my fellow-laborers and the saints throughout the European mission. May the favor and the power and the salvation of God be with you, brethren and sisters, and the gifts and blessings of the everlasting covenant be your portion!

All remittances and communications hereafter addressed to this office should be in the name of N. V. Jones.

A. Calkin.

We have only space to name a number of men who contributed notably to the pages of the three volumes, 20, 21, 22, of which Elder Calkin was editor for the greater part of the time, and to quote the titles of some of the more extended articles written by them. Besides those actually on the editorial staff, Elder Charles W. Penrose, while presiding in London, and afterwards in the Cheltenham pastorate, was a prolific writer of both prose and poetry, every line of which was as sound as gospel truth, possessing real literary merit. Elder Edward L. Sloan, laboring in Ireland, was a most graceful and interesting contributor of many articles. These two in later years became the leading journalists and editors of the principal daily papers in Utah, and their hymns and poems are among the most beautiful, enduring, and popular that are sung in Zion. William Clegg, R. Alldridge, and George C. Ferguson wrote poems of worth. Fine papers discussing doctrines, government, and the signs of the times, came from the able pens of E. L. T. Harrison, Thomas Williams, George Taylor, John K. Grist, George Teasdale, A. Galloway, Mark Forscutt, Joseph Silver, Jabez Woodard, John Williams, Charles F. Jones, George D. Keaton, Samuel Francis, George Swan, Ebenezer Tucker, William Bayliss, John C. Graham, E. Hanham, Joseph Stanford, Daniel Bonelli, Henry W. Barnett, William Jefferies, John Reed, Thomas Wallace, David John, and others. Many of these names live, and ever shall, in the hearts of the saints because of the great labor those men performed as local missionaries in writing and speaking during the three years when the elders from Zion were withdrawn from the British mission.

A few of the titles will help to indicate the general trend of thought of those who wrote. Unfortunately their names were seldom attached to their papers, and there is no way of identifying the authorship: The Angel's Mission, Constitutional Government, The Destiny of Nations, What Shall I do to be Saved, The Great Apostasy, Direction of a World, Evil Speaking, Who are the Rulers, Try the Spirits, Anti-Mormon Objections Answered, Priesthood and Priestcraft, Mosaic, Christian, and Latter-day Dispensations, God's Just Dealings with Mankind, American

Antiquities, Corroborative of the Book of Mormon, a continued article quoting from many papers and journals, The Essayist, Testimonies of Ancient and Modern Authors in Relation to Baptism, The Visitor, a long series of observations pertinent to the labors of the mission. The editorials were strong, able, instructive, and advisory upon the business of the mission, dealing with the emigration, the Utah War, the Season's Work, Conferences, Hints to the Priesthood, Preaching the Gospel, and kindred themes. There is a reprint from the *New York Tribune* of Horace Greeley's "Two Hours with Brigham Young," giving an account of his visit to Salt Lake City. Much space was devoted to the affairs in Utah, showing the advance of the army, the preparations to resist it, the exodus from the northern town, and determination of the people to sacrifice their homes and commit Salt Lake City to the flames if the army entered it. The following extract from a letter written by Elder George A. Smith is like him and sums up the situation at the time in Utah. It was published in the *Star* of July 17th, 1858.

I am an American, as you well know. I love my country, and hate to see her rulers trample under foot her glorious institutions, and re-enact barbarism more cruel than that inflicted by the King of Great Britain, through the hands of the red men, upon the scattered settlements of the colonies, in the war of independence. We wish "life, liberty, and the pursuit of happiness."

With 3,500 bayonets, rifles, revolvers, and ordnance pointed at us, and within three days' march of our city, 4,500 more *en route* to reinforce them *carte blanche* on the U. S. treasury, would seem enough to satisfy our most bitter persecutors, without hiring, as allies, the savage hordes of the deserts and mountains to murder, scalp, roast, and eat their fellow-citizens, because they forsooth differed on the subject of religion. * * *

My new house is just ready to move into. Cost about $12,000. I have sent my family away. I think my buildings will make a good fire, should Johnston advance on a sudden.

The coming of Colonel Thomas L. Kane, Governor Cumming, and the peace commissioners, and the final settlement of the trouble, and the return of the people from the south, were the vital subjects of intense interest that filled the pages of the *Star*, until elders began to come into the field from Zion. Elder Calkin was succeeded in the presidency by N. V. Jones and Jacob Gates, the former as editor-in-chief, from May 19th, 1860, until August 18th, when they were in turn succeeded by Apostles Amasa Lyman and Charles C. Rich, the former as editor.

(TO BE CONTINUED.)

"THE bleakest landscape in the world brightens into something like beauty when the sun shines upon it. So love, the richer, sweeter light of the soul, makes any face beautiful."

JIM.

In a smoky wickieup, then pitched near Reno, Nevada, a long time ago, the heart of a Shoshone squaw was made glad by the birth of her first and only little boy papoose. He was a round-headed, plump, lively baby, with coal-black eyes and delicate, bronzed, olive complexion which at once gave him the reputation for beauty and strength that filled the proud heart of his mother with satisfaction, and created envy in the breasts of the less fortunate squaws of the camp, who had no papooses at all or only girl babies, who were not considered of much account.

This favored little Lamanite was stuffed into his nest on a baby-board and laced up with buckskin strings as tightly as he could stand it and breathe. There he lived and grew fat and strong for many months, but his loving mother, in trying to make him comfortable, allowed his little legs more room to bend and twist on the baby-board than they should have had, and thus they grew crooked and have ever remained so, for to this day Jim, though now a man, is bow-legged and a little pigeon-toed.

Jim's father died about the time the child was born, and the infant had been carried about over the hills and plains of Nevada but a few years when his mother also died, leaving him an orphan. His uncle—I think it was his mother's brother—took care of him then, and trained him in the habits of a hunter. With his little bow and arrows he learned to shoot jack-rabbits and cotton-tails and to steal up on wild fowl and prairie chickens close enough to get one or two before they flew away. His eyes became clear and strong-sighted, enabling him to see objects at a great distance, and quick to discern the movement of an animal or bird at any point within his horizon. But though he learned to look far and see clearly, he could not always tell a crane from an antelope, for even since we became acquainted with him, Jim has been known to mistake large white-breasted sandhill cranes for those lively, beautiful gazelles of the plains. We, however, do not consider him much to blame for that, as it was hard for anybody to tell the difference, under the circumstances; even white men who could generally tell buffaloes from buzzards at a convenient distance, were deceived, and some of them were so sure that what they saw were deer, that they waded rivers and crawled through a forest of timber in pursuit of them, only to see them *fly away*. Jim was not so certain as that, and if it had not been that he mistook two white-covered carriages and a black one for a pair of grey horses and a bay, his reputation for splendid eyesight would not have been impaired. As it is he is a good hunter, and can see a deer or bear or buffalo quicker and at a greater distance than almost any white man who has not spent his life as a mountaineer.

When Jim was about ten years old, he was adopted by a white

man named Brown, living in Weber County, Utah. This gentleman treated the little Indian boy with great kindness, and his family became quite attached to him. He learned many of the ways and considerable of the language of the white men while he lived with Mr. Brown, and he improved very much in personal appearance, getting his hair cut and his body clothed with suitable apparel. Jim contented himself as well as he could, herding, doing chores, going to the canyons and taking part generally in the light work that fell to the boys about the farm, for several years. At length, however, the true instinct of the native spirit, longing for the society of its own people, made him resolve on going to the headquarters of his tribe, the Shoshones, at Wind River, Wyoming. This feeling he dared not at first express to any one, fearing that he would be ridiculed for wanting to be a wild Indian after having become so far civilized. He had learned to love the good people who had cared for him and he knew they wanted him to stay with them always, but he could not control the strong desire to be with his own race, which had come upon him and taken the lead of all other wishes. At last he resolved on running away, but before doing so Mr. Brown accidentally stumbled upon the secret, observing one day to Jim that if he ever wanted to visit his people in the camps, he could go and do so, but that when he became tired again of their life, to come back, for he could always find a home on the farm. Jim eagerly clutched at this suggestion, and it was not long before he was away, as wild and merry as any wild Indian boy, to the mountains where his father's race lived and hunted and camped and fished upon the banks of the good fishing streams of wild, weird Wyoming.

During the few years that he lived among the tribe on the reservation, he became a good hunter, killing many buffaloes and deer, some elk, and one bear. Jim doesn't take much pride in telling about the latter, for he went out after an adventure that should be as exciting and dangerous as any his companions told, who had been in the embrace of the big black bear or had their own flesh torn by the teeth of the grizzly. Instead of this, however, he came upon a cinnamon bear quietly feeding at good distance away for a shot. The bear fell dead at the first fire, and Jim says: "Me kill'em too easy. No fun at all. He fell right over dead."

We now come to an interesting period in the life of this young native, which philosophers of the world will not be able to understand. While roaming the hills and riding the plains, idling about the camp fire or in the excitement of the chase for game, Jim says, "all the time everywhere, something, me don't know what it is, something says you go among the Mormons, you be baptized." And, as so many hundreds of his race have done of late years and so many thousands are inevitably destined to do in a few years

to eome, he left his people and came among the "Mormons" and demanded baptism. Then he says he felt well, he thonght he was all right. It appears from his testimony that at first he, and the Indians generally, suppose that when they have obeyed the promptings of the Spirit impelling them to baptism, then all is done and they are safe. Jim, however, says: "Of eourse me know better, now. That's only first thing. Jnst eommenee to be saved when we get baptized." He has been for several years with the elders who are laboring among the Indians, and has learned many principles, having received the blessings of the Lord's house, where he was married. He keeps the Word of Wisdom strietly, and is never profane nor vulgar. He takes a great deal of pride in his knowledge and nnderstanding of the gospel and is an enthusiastic laborer among the people of his raee, in disseminating the truth. As he speaks to them, his eye lights np brilliantly, and the earnest fervor of his expression is most convineing.

Jim is one of the handiest and most agreeable eompanions on a prolonged trip in the monntains we have ever traveled with. He knows how and is willing to do almost everything that is necessary to make a eamp agreeable. We voted him the best eook, the best hunter, the best hand generally in the company. He took his turn in all the duties of camp; night-gnarding—which he doesn't like any better than white men—washing, at whieh he is an expert, and praying, which he performs with apparent sineerity and faith.

There is one thing that Jim believes with all his heart; it is this: That what an Indian knows, he knows, just as well as a white man. It was brought ont in a disenssion he had with one of our eompany, who was hardly willing to make that aeknowledgment. The snbjeet in dispute was whether deer shed their horns every year or not. Jim said they did. L—— maintained that he had been in the monntains, bnt had never seen shed horns, nor deer in the aet of shedding them. He did not believe such nonsense as that the enormons antlers of a four-year-old deer were the growth of a single year. Jim in vain tried to eonvince him. He argued from his own knowledge, and tried to reason the point, saying, "Deer horns grow just like wheat." L—— wonld not be eonvineed, and finally, as an end to controversy, Jim substantiated his position as follows: "I tell yon they shed'em. Yon don't know. Maybe so yon don't think so. *Me know. Me see'em.* 'Conrse they shed'em. *All the Indians in the world know that.*"

"Deeds are powerful, mere words are weak,
Battering at high heavens door.
Let thy love by actions speak;
Wipe the tears from sorrow's cheek;
Clothe the poor."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 15, 1920.

EDITORIAL:

BROTHERLY LOVE.

"JESUS said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22: 37-40).

The possibility of observing these two commandments has taxed the credulity of men ever since they were given. Many and varied are the ways and means by which well-meaning souls have sought to satisfy their consciences that they were doing so. In the effort some have withdrawn themselves from association with their fellowmen, so that they would have no neighbors; and, in seclusion, have given themselves to devotional exercises with only the thought and adoration of God to occupy them. They have even hidden themselves in caves and obscure retreats, where they were free from contact with other men; and have imposed penalties and self-punishments to fortify themselves against obtruding thoughts that were other than of God; and they have called this sanctification and sometimes have gained a reputation for holiness because of it. We recall meeting such an ascetic character on the Rhine many years ago. He was garbed in a course, rough robe, tied with a rope about the waist and had wooden sandals upon his feet. We walked together up the steep bank of the riverside at Bonn. As we talked, he said that he had not spoken to other men for many days, except to his "children." He meant the few humble peasants, whom he visited and counseled and consoled spiritually, but really looked down upon and despised, for he never once though of lifting one of them up to his intellectual level, or believed it possible for them to be his equal in righteousness. He assumed that he was keeping the two great commandments. What a subterfuge, I thought, was this!

Among the practical people the troubling question commonly asked is the age-old one: "Who is my neighbor," that I should love him? Not surely the man living next door, whose familiar habits and manners and little meannesses are a continual irritation and offense. How is it possible to love him? To love your enemies and pray for them that despitefully use you, is easier. The answer the Lord gave was the story of the good Samaritan; and He drew forth the lesson that to know who your neighbor is, is to discover and show mercy to him that hath need of it. In the broad sense the Savior's meaning is further illustrated in the golden rule: "Therefore all things whatsoever ye would that men should do to

you, do ye even so to them: for this is the law and the prophets" (Matt. 7: 12),

It is only in the light of the Spirit inspiring this rule of conduct, that it becomes possible to love your brother as you love yourself. By that spirit, however, it is possible, and even easy to tolerate the objectionable eccentricities of your next-door neighbor. Toleration is the principle of life, essential to the peaceful dwelling together in any community or family relationship. The Bible name for it perhaps is charity, which is but another name for love. The teachings of the Lord upon this exalted theme, and their practicability, become comprehensible to saints, when they receive the testimony of the Holy Spirit through obedience to the first principles of the gospel. They seem hard and not possible to practise in our daily associations without that inspiration. The Lord perfectly understood this while delivering his sermon on the mount. While the instruction and admonition contained in the sermon were surely intended for all men for all time, nevertheless, He knew that the exemplification of its precepts was not possible, except under the inspiration of his spirit. It was for this reason his disciples should be, and must be, endowed with the gift and power of the Holy Ghost from on high. No surer sign of possession of that endowment is given than that by it men in olden times, as also in these latter times, are able to render unto God the love required by the first commandment, and to their neighbors that demanded by the second, which is like unto it.

Latter-day Saints have learned this lesson. They know it is applicable to them. And they are distinguished by it, for these words also apply to them: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 34, 35). They know that there comes to them such abounding love for their fellowmen that they can read this other Scripture, comprehend its meaning and feel conscious of a power within them to accept and prove it: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5: 44, 45).

They, at some time in the development of their testimony, become aware that they can go even beyond this; and it makes them know that they are in very deed children of our Father which is in heaven; and that, if need be, they can follow the Savior to the very extremity: "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 12, 13).

J. F. W.

JOSEPH THE SEER.

"For Joseph" [who was sold into Egypt] "truly testified saying: A choice seer will rise up, out of the fruit of thy loins." * * * "Behold that seer will the Lord bless and they that seek to destroy him shall be confounded." * * * "And his name shall be called after me, and it shall be after the name of his father. And he shall be like unto me, for the thing which the Lord shall bring forth by his hand, by the power of the Lord, shall bring my people unto salvation" (Book of Mormon, II. Nephi 3.

Joseph Smith was more than an ordinary seer; he was a choice seer, a seer of promise.

The promise of his coming was given as long before Christ as the discovery of America was after Christ. To his premortal training and foreordination were added earthly environment, instruction, and experience, and he received from on high the power and privilege of viewing the field of truth to the extent of obtaining knowledge of "things as they are, as they were, and as they are to come."

He saw God the Father, in person; also his Son, the resurrected Redeemer, one hundred years ago in the sacred grove at Palmyra. From the time of his first vision, until his death, he was at intervals privileged to be in the presence of the Savior of the world. He enjoyed the personal companionship of the reembodied messenger from heaven, Moroni, the custodian of the sacred records.

He saw John the Baptist and also the resurrected apostles, Peter, James, and John, and from them received authority to act for God the Father and his Son Jesus Christ in the name of the latter. He communed with Adam or with Michael, and other messengers from heaven. He received the keys of the gathering of Israel from the great dispensator Moses, and from Elijah the keys of the sealing and other temple ordinances. (Doc. and Cov. Sec. 110).

He had a clear vision of the object of our existence here, and he revealed it in the following language; "We came to this earth that we might have a body and present it pure before God, in the celestial kingdom. * * * All beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at anything that comes from God, the devil takes power" (See *Compendium*, page 288).

He looked into the world beyond, and what he saw answers the question, Where do we go? (Doc. and Cov., Sec. 76, The Vision of the Three Glories).

He saw many other things by the power of seership which includes that of a revelator. He saw the disastrous outcome of social and political iniquity, and said, "I saw men hunting the

lives of their own sons, and women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies, blood and desolation and fire."

Through his seership he interpreted the ancient writings of Abraham, which answer the inquiry, from whence have we come? (Pearl of Great Price, Book of Abraham, Chapter 3).

He viewed with clearness of vision governmental conditions of our premortal estate, revealing the fact that at the first organization in heaven we were all present, and saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it.

Through the power of his seership, which includes that of a revelator, he gave to the world three new volumes of Scripture—The Book of Mormon, The Pearl of Great Price, and The Book of Doctrine and Covenants. In addition to the three new volumes, he gave an inspired revision of the Bible.

Compared with the mission and accomplishment of other seers, his life and labor stand second only to those of his instructor, the Son of God, to whom he was introduced, with the words of the Father, "This is my beloved Son, *Hear Him.*"

Provo, Utah. G. H. Brimhall.

INFLUENCE OF THE BIBLE.

Few people have any idea to what extent we are indebted to the Bible for much of our language. Words are the symbols of ideas, intended to convey thoughts to the minds of others, though I have heard it said that instead of giving expression to thoughts, words are more frequently employed for the purpose of concealing one's feelings. The English language is that of a Christian people, whose thoughts and fears and hopes are Christian, and these have become the very life-blood of the language. Take from among Christian nations the thoughts, the feelings and the aspirations that the Bible has inspired, and their language would become meaningless verbiage—a body from which the spirit has departed, a rose whence has flown the blush that made it beautiful, a violet whose perfume is shed, the withered petals only left to remind one of that which had once been so sweet and so lovely.

The current of our lives has been shaped by the ever inflowing tide of Bible principles, and we are borne unconsciously upon its bosom, striving vainly at times to stay its onward course, yet possessed the while with an intuitive knowledge that it will still buoy us on and, if we are but willing, place us, in the end, on the safe shore of that land where all paths are those of pleasantness and all ways those of peace. Its power is no less potent on those who yield, than over those who resist its beneficent influence, and who, were they sufficiently strong, would so change its current, as not only to insure their own destruction, but that also of those

who are capable of beholding its power for good. The Christianity of the Bible is the life-blood; nay, the very source of our language—the fountain whence flow our feelings. Words are mere machines by which these feelings are conveyed to others. To destroy the fountain, therefore, would be to render valueless all the complicated and multifarious machinery of language, by which the living waters have been distributed among mankind. In vain do skeptics and atheists attempt to overcome this fact, which offers such stubborn resistance that it has never been shaken, nor ever will be, until, from another source, mankind gradually imbibes new hopes and fears. What promises are held out by all civilized men to their struggling fellows as a sure reward for well-doing? Only such as the Bible gives. Whence comes that unfailing assurance that ever man will reap the result of his evil deeds? From the Bible. If we bless, it is with such a blessing as the God of the Bible has promised; and to curse, is to steal the vengeance of Almighty God, which the Bibles records. Whether, therefore, we bless or whether we curse, civilized people all appeal to the Bible. The weapons which the atheist and the skeptic command, when assaulting Christianity, are such as have been stolen from the Bible armory. The Promethean fire they would have us believe has been imparted to them by that will-o'-the-wisp, godless "liberty" or "free thought," is, in truth, the sacred flame of the Bible, which has withstood the assaults of ages and grown brighter by the contest. Is it to lose its lustre now because of the puny strivings of those who would scatter its glowing embers to the four winds of envy, ignorance, hatred, and ingratitude? Try the atheist. Ask him for a hope, and if he responds, he will give you such as the Bible has held out temptingly, for ages. Offend him, and he will damn you with Bible judgment, or he will call upon the great Being whose very existence he denies, to afflict you with a curse which the Bible has taught him. So it has been for ages; and there is as little reason for wishing, as hope of seeing, the influence of the Bible, and its effect in moulding our thoughts and thus creating our language, lessened, during the centuries that are to come.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

We imbibe Christianity from the moment we are conceived. The nourishment given by a mother to the nestling babe carries in its flow the imperceptible germs of that unseen power. Our surroundings as we live through infancy, as we leave childhood, as we pass from youth, as we depart from maturity, and as we sink into the grave, are all Christian. Strive as we may, that unseen and subtle power pervades our lives, nourishes us, develops

us, and is, as it were, in the very air we breathe, in every muscle and fibre of our being. To attempt to escape its influence were as vain as for a man to hope to exist without food, without air—to live on after the last drop of blood had ebbed from the stilled heart. It cannot be. The very denial of its existence seems to carry with it an acknowledgment of its mysterious, yet irresistible power. The greater the exertion displayed by the skeptic in his endeavor to live without it, the more palpable becomes the evidence that he cannot shake off its spell; but like a plant partially torn from the nourishing soil, by an unhappy chance wind, he lives on development—to his glorying in what he foolishly believes is complete independence of the conditions so essential to his very existence.

Atheism is suicide. It is the suicide of all that is in the man which is worth the keeping—his higher, his spiritual nature. Such flashes of light as may be seen, are but the re-kindling (too often only momentary) of the embers of Christianity, still slumbering amid the deadening ashes of his hatred, to the better life that lies before him.

Yes, there are ashes among the flames of Christianity. Many of them. The hearth is not always clean, but he were foolish, indeed, who would cast aside the diamond because of its lack of luster. The gem of Christianity has not yet reached that alluring brightness which is to attract all because of its brilliance. Christianity, Bible teaching, needs the individual polishing that its inherent beauty may truly shine. That once given, it becomes a light pure and dazzling beyond all else—the sun of the soul. "Truly the light is sweet, and a pleasant thing it is for the eye to behold the sun," but how much more to feel that spiritual illumination which floods the whole being with ineffable glory!

Yet, to destroy this is, summing the question up, the work of the atheist. And with its destruction, could it be accomplished, would come the loss of hope and a feeling presence of fear that could know no relief. The aspiration which now moves us to exertion, because of the assurance of reward, would be unknown; we would become poorer than the brutes; for the fountain of our thoughts drying up, the vessels with which we now quench the thirst of each other—words or language—would be as a stench in our nostrils, a mockery in our sight; and a fate infinitely worse than barbarism would necessarily result. So closely, so wholly has the Bible become the life of our language, by being the nourishment on which our thoughts thrive, that could it be destroyed in a day, together with its effects, I do not believe there would be left a solitary result of our eighteen hundred years' Christian civilization.

The Bible is the mother of our language, and, passing unnoticed the fact, upon its teachings are based our laws, while our hopes for the future rest upon its promises, it should be reverenced, if

not for its age, at least for the reason that it has given birth to superb language and shaped the current upon which the ship of civilization glides.

R. W. Sloan.

STAY IN THE AUTHORIZED ROAD.

Some boys were walking along a country lane. At their left was a stone fence. Upon it appeared a sign-board bearing the notice that the land behind was private property and that it terminated at the edge of a precipice. The back part of the premises could not be seen from the fence because some trees and bushes intervened. One of the boys declared that he would leap over the fence, dash through the thicket, and dance upon the edge of the precipice. His companions pleadingly endeavored to dissuade him from pursuing his announced purpose. They pointed out that the fence marked the boundary between the public highway, where he had a right to be, and the land whereon he ought not to trespass. Furthermore, it was shown that by going near the precipice he was endangering his life. He replied that he liked to defy warnings and to frolic in places where cautious people feared to tread. Over the fence he sprang, through the trees and bushes he rushed. Suddenly his comrades heard a scream. Fearing that harm had befallen him, they requested a passing policeman to make an investigation. The officer, accompanied by the boys, walked along a public footpath, leading off from the lane, and came to the bottom of the precipice. There, to the horror of the beholders, lay the dead and mutilated body of the venturesome youth. Blood was oozing from the wounds made by the sharp stones upon which it had fallen. Thus had tragically ended the brief and unwise enterprise.

In journeying through mortality, human beings may walk in safety along that road which has been provided for them by Him into whose habitation they are invited to proceed. On each side of that highway barriers have been erected, and sign-boards displayed. Frequently appears a notice, placed by the road supervisors, that a certain piece of land is Satan's domain. All are cautioned not to trespass thereon. Sometimes warning is given that a deep hole, covered by overhanging reeds, is a source of danger on his grounds, that there is a treacherous bog, or that vicious dogs are kept. Some of the travelers impatiently assert that trudging along the road becomes very wearisome at times and they feel strongly impelled to climb over the fence and explore the areas which the sign-boards say are so fraught with peril. There is no one to compel the wayfarer to remain upon the authorized thoroughfare. Each pedestrian may decide for himself whether he will continue on the path which is called the safe

one, or, out of curiosity or through defiance of advice, enter upon the alluring fields where harm, well screened, is lurking.

The gospel of Jesus Christ directs mankind toward Salvation Road. Along that highway one may see, erected in front of certain tracts of land, such signs as these:—"Sinfield," "Immorality Garden," "Dishonesty Park," "Vice Estate." On each sign-board are the words "Devil and Company, Proprietors." The individuals who bound over the fence are frequently beguiled to some spot where disaster overtakes them. Those who steadfastly continue their journey upon the road enter at last into one of the hospitable mansions in Salvationland.

Liverpool. J. E. C.

FROM THE MISSION FIELD.

Re-organization.—The Hull branch Sunday-school was reorganized July 4th, 1920, as follows: Superintendent, George H. Norman; first assistant, Herbert E. Bushell; second assistant, Thomas W. Smith; theological teacher, George H. Norman; assistant theological teacher, Thomas Wharram; young people's class teacher, Martha Smith; first intermediate-class teacher, Edith M. Kirton; first primary-class teacher, Doris Grassby; secretary, Ivy M. Norman; assistant secretary, Miss D. Frith; treasurer, Edith M. Kirton.

Socials.—On Thursday, June 17th, 1920, a farewell social was held at 30 Abbotsford Place, Glasgow, in honor of Brother James C. Leggat, who was about to leave for Zion. The program consisted of songs and recitations. During the proceedings Brother Leggat was presented by Elder James E. Rennie, on behalf of the Glasgow branch, with a purse as a mark of esteem. Brother Leggat ably replied, and thanked all for their kindness. Refreshments were supplied by the Relief Society sisters. A very enjoyable evening was spent. There were about forty present.

Branch Conference.—A very enjoyable and successful conference was held in the Pudsey branch of the Leeds conference, Sunday, June 27th, 1920. President Leonard H. Whipple and Brother Edgar Balme were visitors. There were also all of the branch presidency, officers, and teachers present. Two sessions were held. They were surprisingly well attended, for which the diligent labors of the branch presidency were given credit. The names of the mission and local authorities were presented by President Whipple. A quartet was most beautifully rendered by A. Bennett, S. Stead, Clara Briggs, and Lily Sutcliffe. The speakers were President Whipple, Branch President Nicholson Elliott, and Brother Edgar Balme, who were assisted abundantly by the Spirit of God. All thoroughly enjoyed the meetings.

District Meetings.—The meeting of the Kent district, which includes Sittingbourne and Gillingham branches, was held at Gillingham, June 27th, 1920. President James Gunn McKay and wife were in attendance. Three sessions were held. The attendance and spirit of the meetings were good. The condition of the branches was reported by President Walter Jarvis, Gillingham branch, and President Thomas W. Mount, Sittingbourne branch. President McKay spoke on "The Gifts in the Church To-day."

The Luton and St. Albans district conference was held at Luton, on July 4th, 1920, Nearly every saint in St. Albans came up to the meetings. The Sunday-school session was entirely taken up by the program prepared by the schools. The Church authorities were sustained. Conditions in the branches were reported by President William J. Jolliffe, St. Albans branch, and President Frederick H. F. Simpson, Luton branch. President James Gunn McKay spoke on "The Signs of the Second Coming of Christ." Sister Anna O. McKay spoke on the "The Significance of Fast Day."

DIED.

Shackleton.—May 10th, 1920, Brother Ernest Shackleton, of the Clayton branch. He was baptized 27th of May, 1916, and was a faithful member, holding the office of priest.

Simpson.—Mrs. Sarah Pownall Simpson, wife of Elder John E. Simpson, President of Rochdale branch, Manchester conference, died May 16th, 1920. She was born June 18th, 1870, and was baptized July 14th, 1917, at Manchester. Her funeral was held on May 19th, at which President George Albert Smith was present.

McIlveen.—At Edenvale, Kells, County Antrim, Ireland, on May 25th, 1920, aged about fifty-nine years, Jane McIlveen.

Hayes.—Beulah Hayes, daughter of Thomas and Anderina Hayes, June 4th, 1920, at Blackburn. She was born November 19th, 1889, and was baptized November 5th, 1905, by Elder John W. Wing. The funeral was conducted by President William J. Starkey. She was a friend of all and a favorite in the Blackburn branch, the members of which sympathize deeply with her aged mother.

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LIVERPOOL:

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